

CHINESE MARTYRS

*A Paper read before the Shanghai Missionary
Association on December 1st, 1903.*

BY

PASTOR P. KRANZ.

(Published at the request of the Association.)

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DEAR FRIENDS,

It is comparatively easy nowadays to proclaim Christianity in China, but it is no more easy here than anywhere else to die for Christ and to seal the truth of the Gospel with our blood. This the martyrs of China both natives and foreigners have done. May we therefore approach our subject with due reverence and respect; may the solemnity of the facts presented to us deeply impress us, and may we ourselves be strengthened in our determination, to devote all our energies to the spread of the glorious Gospel of Christ in this great empire!

The subject before us is such a large one, that considering the limited time at our disposal, we cannot possibly exhaust it. For this reason also I have confined the theme to the *Chinese* Martyrs, those from amongst our native brethren. But I wish, as by way of an introduction only, to give now a short survey over the list of foreign martyrs. Altogether 212 foreigners, belonging to Protestant Missions, lost their lives by violence *in the service of Christ* in China, the majority of them of course in the year 1900. According to the most accurate list prepared by Rev. J. W. Stevenson, and printed in Dr. Arthur Smith's "China in Convulsion" (p. 648), 135 adults belonging to Protestant Missions and 53 children lost their lives during the Boxer troubles. They belonged to the following Societies:—

China Inland Mission.	58 adults, 21 children.	Total	79
Christian and Miss. Alliance.	21 " 15 " " "		36
American Board.	13 " 5 " " "		18
English Baptist Mission.	13 " 3 " " "		16
Shou Yang Mission.	11 " 2 " " "		13
American Presb. North.	5 " 3 " " "		8
Scandin. All. Mongol. Mission.	5 " " "		5
Swedish Mongolian Mission.	3 " 1 " " "		4
Society Propag. Gospel.	3* " " "		3
British and Foreign Bible Soc.	2 " 3 " " "		5
Unconnected, Mr. A. Hoddle.	1 " " "		1

Grand Total . . . 188

* In this figure Rev. S. M. Brooks is included, whose death in December 1899 in Shantung really marked the beginning of the troubles.

To these is to be added, first I think, the Rev. Huberty James, who although no longer connected with a mission, but with the Peking University, died a real martyr's death. Whilst endeavouring to save the lives of hundreds of Chinese Christians, he was captured by Chinese soldiers on the 20th of June, the day on which Baron von Ketteler was killed. According to Dr. Smith's narrative, Professor James was taken before Jung Lu and after a few days of captivity, on his refusal to prostrate himself before the Boxer leaders, he was beheaded and his head exposed on the Tung Hua gate. (Smith l. c. p. 267).

Then there are to be added Rev. J. Stonehouse of the London Mission, who was killed in 1901, and Messrs. Bruce and Lewis of the C. I. M. who were killed in 1902 in Chenchou, Hunan. Thus we have since 1899 the total figure of 192. Before 1899, as far as I could find out, altogether 20 Protestant Missionaries lost their lives by violence *in the service of Christ in China*, namely:

1847 Walter M. Lowrie, of the American Presbyt. Mission.

1850 Karl Josef Fast of Sweden.

1861 J. L. Holmes, of the Southern Baptist Mission.

„ H. M. Parker of the American Protestant Episcopal Mission.

1869 A brother of Dr. Williamson, of the London Mission, who was killed in North China.

1891 5th of June, Rev. W. Argent, a Wesleyan of the Joyful News Mission, who was killed in Wusueh.

1893 1st. of July, the Sungpu Massacre; Messrs. Wickholm and Johanssen of the Swedish Mission were killed.

1894 in August, Rev. J. Wylie, killed in Liaoyang.

1895 1st August, the Kucheng Massacre, where 10 foreigners, all of the Church Missionary Society, were killed at Whasang, namely Rev. and Mrs. Stewart and two children (Herbert and Hilda) and the Misses Gordon, Marshall, Newcombe, Stewart and two Misses Saunders.

1898 4th November, Mr. W. S. Fleming, of the C. I. M. in Kweichow. These 20 and the 192 since 1899 make a total of 212 Protestant Martyrs.

It is not my intention to unroll before you to-night a picture of the sufferings of these our brethren and sisters. The history of their heroism and faithfulness has been recorded in various books. We will praise the Lord that He has enabled and strengthened them by His grace to meet their fate with calmness and peace and to seal their testimony by their life-blood.

Blessed are they, that they were deemed worthy to obtain the Martyrs' crown. "The blood of the martyrs is the seed of the Church" (Tertullian, Apol. 50), this has been true all through Church history and will be true also in China. The fact that these our brethren and sisters laid down their lives for Christ in China, inspires us with the greatest hope for the future. The omnipotent God, our Father in heaven will bring forth abundant blessings as the fruit of their suffering, and the millions of China shall be the recipients thereof. We may rely all the more certainly on this hope as the foreign martyrs were not left alone by their native brethren, but hundreds of the Chinese Christians died with them, in the same love of the Gospel of Christ.

When we now turn to the main subject of this Paper, the *Chinese Martyrs*, it behoves us in the beginning to make this frank confession, that many of the Chinese Christians during the Boxer troubles did not show the martyr-spirit, but recanted. We do not wish to exaggerate the steadfastness or faithfulness of the Chinese Christians on the average; we acknowledge with humiliation, that the spiritual character of the Chinese Church has during the fiery trial of 1900 in many cases not stood the severe test of the sore temptation. But we cannot wonder at this, when we consider the natural tendencies of the Chinese character, how apt they are to tell a lie, if they think they can save themselves thereby from a difficulty. Even the great Confucius, after having sworn to the people of Pu by a solemn oath, whereby a sacrifice was made and blood was shed, that he would not go to Wei, broke his oath, and went straight to Wei, and when reprimanded by his disciple Tsekung, he excused himself by saying: "Yao mung ië, shen pu ting;" it was a forced oath, the spirits do not hear such. How great then was the temptation for many of these Chinese Christians, when they could save themselves and all those who were dear to them from the most cruel torture and death, by saying one untruthful word to their enemies, whom they recognised and despised as rascals! Of course we would not excuse their unfaithfulness, but we may sympathise with them and not judge them too harshly. How many of the early Christians in the Roman Empire also succumbed to similar temptations! "The human heart is weak and prone to err," as even the Shuking says (II, 2. II. 14). But just because we recognise this weakness and do not wish to deny the fact that it has proved to be true in the case of many Chinese Christians, *how much more* should we then rejoice over the *hundreds of faithful ones*, amongst our Chinese brethren and sisters, who did not count their lives dear unto themselves, but *sooner than deny their Saviour*, suffered the most awful tortures and cruel deaths! In these the power of Christ to transform

the natural character has been glorified as never before. Who would have thought, that so many of the Chinese would be willing to die for Him !

In the January number of the *Missionary Review* of 1902 (p. 75) I found an estimate, that about 5,000 Protestant Christians and from 20,000 to 25,000 Roman Catholics were killed during the Boxer troubles. The Presbyterians lost in and around Peking about 300, the London Mission in Chihli about 400, the Methodists in Chihli about 300, the American Board 150 in Tungchow alone ; this would be 1150 in Chihli. Many more were killed in Shansi, especially of the English Baptists and the American Board, many also in Shantung and Manchuria.

Although we intend to speak in this Paper specially of the Protestant Martyrs, yet it may interest many to hear the statistics of the Roman Catholics, which we obtained from Father Bouchet of Sicawei, the scholarly author of the French translation of the *Kuan-hua-tchih-nan*.

In Manchuria:—1 Bishop, 9 European Missionaries, 4 Chinese priests, 2 European sisters and about 200 Christians.

In Eastern Mongolia:—1 European Missionary, about 200 Christians.

In Central Mongolia:—5 European Missionaries, nearly 1700 Christians.

In South-Eastern Mongolia:—1 Bishop, 1 Chinese priest, 1600 Christians.

In North Chihli:—4 European Missionaries, 2 Chinese priests, 6000 Christians.

S. E. Chihli:—4 European Missionaries, 8000 Christians.

S. W. Chihli:—147 Christians.

North Shansi:—2 Bishops, 2 European Missionaries, 1 brother, 7 European nuns, 7 Chinese priests, 2000 Christians.

South Shansi:—1600 Christians.

North Hunan:—1 Bishop, 2 Italian Missionaries.

Kiangsi:—20 Christians.

South Shensi:—1 European Missionary, 2 Christians.

North Shensi:—10 Christians.

North Shantung:—300 Christians.

North Honan:—30 Christians.

Besides, they lost in 1902 about 2000 Christians in Szechuen. Altogether they lost about 40 European Missionaries and about 23,800 Chinese Christians.

Some may question the right of calling all these Protestant and Roman Catholic victims of the Boxer troubles by the name of martyrs, but whilst it is undoubtedly true, that many of them were simply killed by furious mobs, without any direct reference to their faith,* yet it is also true, that in *many cases* these Christians were *directly urged to recant* and thereby *might have saved their lives*, but they *preferred to die rather than to deny their Lord*, and in any case it was their connection with the Christian church, which as a matter of fact caused their death.

We will now throw a glance over the three fields, where the Protestant Church suffered most heavily under the fierce persecution, namely Manchuria, Shansi and Chihli, and rehearse a few of the most touching stories, recorded by various witnesses.

I. Manchuria.

The native church in Manchuria is the largest among the Provinces of China. The year 1900 began with more than 27,000 persons on the rolls of the Church, either as baptised members, or as accepted applicants for baptism. The Boxer craze swept through the whole field. There were three distinct periods of trial. 1. The "Fining Time," previous to the Imperial Decree ordering the extermination of all foreigners. 2. The "Killing Time," reminding of the Scottish Covenanting times. 3. The "Torturing Time" with a view to extort money.

(1.) *The Sungari Region*.—In most cases the Christians fled and lost all their property. Those caught were imprisoned and tortured, others were suspended with ropes from the roof-tree. At least one man was roasted with fire and his son, on hearing of his father's sufferings, committed suicide.

(2.) *Hai Lung Cheng*.—The persecution was most virulent. All chapels and private houses of Christians were destroyed. In the city four men were put to death, testifying their allegiance to Christ. Chang, a blind preacher, was harassed a week, during which he spent most of the time in praying and fasting. He was then led out to a temple, and beheaded, praying and confessing Christ. At Shan-cheng-tzŭ, forty-one were killed.

(3.) *Hsin-Min-tun* suffered most of all. Forty-five died by murder or fright or suicide. In Kuang Ning forty-six died. Two Bible-women died after a grand witnessing for Christ. One was killed by the Boxers. The other was hunted from place to place and at last the family, which sheltered her, was killed for doing so, after which she and her husband, no longer able to bear

* Church History shows, that in all those periods, when the adherents of the Gospel were persecuted, the motives of their persecutors were very often not purely religious but mixed with political reasons.

the strain, committed suicide. One woman, over eighty years of age, thought the Boxers would respect her age, and so made no attempt at flight. They asked her if she believed in Buddha. She replied that she did not, and was at once cut down.

(4.) In *Moukden*-district over one hundred perished for their faith. The total number of deaths reported in Manchuria is about 269. These notes are mostly taken from a Paper by Rev. J. Webster, in the September "Recorder" 1901 on "The Sifting Time in Manchuria."

In last year's Report of the British and Foreign Bible Society (p. 14) I found the following account by Miss Davidson of the heroic death of some Bible-women in Manchuria . . . She says: "One of them nobly died a martyr's death. She was *offered life* if she would recant. She had her head taken off, whilst singing. The other died from the effects of exposure and fright during the persecution. Our people were hunted from village to village, and to many of them life became a burden. Their clothes were worn to rags. For days without food, some of them felt they could not go on much longer, when the news arrived that the persecution of Christians was to cease."

Dr. Ross in his admirable and most instructive pamphlet "The Boxers in Manchuria" says (page 5): "The lives of Christians in towns and villages where the Tsaili (sect) reigned, were made miserable as never before. They were beaten to the last gasp of life. They were suspended by the thumbs or the wrists with ropes to branches of trees till they swooned. Rifles were pointed at them and at night fired in at their windows. They had to provide feasts and meet other expenses of the Tsaili. (p. 13). The Boxers had issued threats of death, not only against all Christians, but against all relatives or friends, who would be found harbouring a Christian. Except in extremely rare instances, no brother or relative or friend dared give shelter to a Christian, even for a night. If a fugitive appeared at night seeking a hiding-place, his relative in terror urged him away. In many cases they were refused admittance into the house. In one instance even a drink of water was handed out to a brother by the window, where only the hand was seen. Had the people been generally hostile to the Christians, it is difficult to see how they could have escaped. Though they were terrified to the extent of offering or affording no relief or assistance of any kind, they did not seek the death of the Christians. Not even a bundle of clothing or a parcel of valuables would they permit to enter the house, for anything belonging to a foreigner or to a "No. 2. foreigner," (as the converts were called) admitted into the house, would destroy that house by "spontaneous combustion"!

“The season of the year was providentially fortunate. The millet was high enough everywhere to hide a man. The plains are one continuous forest of millet in the early autumn, and hunting a man in those fields was precisely similar to the proverbial “needle in a hay stack.” I have not heard of one who was ever discovered in the tall millet. The thickets on the hill sides were at their densest, most of the forest trees were crowded with leaves and at their feet was a thick undergrowth. Thousands were saved by the sheltering millet and many hundreds by the thickets and forests. How the people lived day and night under the broiling sun and torrential rains, often days without food, is one of the many marvels connected with the escape of the people. The stories of wonderful escape are numerous, each different in detail, but all alike in the great risks and imminent danger. It being the interest of so many to detect Christians or wealthy non-Christians friendly to the foreigner, it is easily understood how not a single individual of the tens of thousands of Christians escaped heavy damage to property, though most escaped with their life. In each of three of our country congregations our Christians were fined or robbed to the extent of over \$70,000. The sums lost by converts all over Manchuria exceed a million taels.

“Over three hundred of our Christians were beheaded, some with all the brutality which the Chinese can manifest. Among these were very few women. As far as I have heard there was only one place where men, women and children were without exception and without mercy beheaded. In most places the women and children were unmolested.”

“The most uncompromising and deadly form of persecution was in the flourishing town of Sinpin’u in the East. Here we had a congregation of three hundred members, a large proportion being merchants and comfortable farmers. The value of the loss of goods and property there was fully \$100,000; every man, woman and child belonging to the Christian religion who was seized, was mercilessly and often barbarously put to death. Those who had not saved themselves by flight were all put to death.”

Thus the young Church in Manchuria was sifted, and the sacrifice of the blood of the Martyrs rose up to God. May we not hope, that God will honour their faithfulness and that the blessing of the Martyrs will abide with the Manchurian Church in the future difficulties, which under the new political constellation she may have to encounter?

II. Shansi.

We will now turn to Shansi, and here we will give some extracts from Dr. E. H. Edwards' trustworthy book "Fire and Sword in Shansi," which, together with Dr. Arthur Smith's "China in Convulsion," Mr. Marshall Broomhall's "Martyred Missionaries" and "Last Letters" and Prof. Headland's "Chinese Heroes" are the best sources of information on the spiritual victories of the noble army of Martyrs in this Land of Sinim.

Dr. E. H. Edwards was a member of the first party of missionaries who *revisited Shansi* after the troubles, and the narrative which follows has been sifted by him so as to obtain the truth. The accounts may therefore be relied on as correct. This list is however not meant to be exhaustive. These are only a few of the faithful servants of Christ, who walked the doleful way with Him during those awful days.

In the *Hsin-chou* district the persecution began soon after the flight of the missionaries for their lives on June 29th. Several of the Christians accompanied them, among whom was Ho Tsuen-kwei. He was an old man of 60. He remained with the missionaries in their hiding-place until about July 13th, when he was sent by them to ascertain how matters were east of Hsin-chou, and to see if it were possible to get to the coast that way. On nearing Hsin-chou, he called at the village where his sister lived and was there arrested by the local Boxers—just a few lads in their teens. By them he was taken to the town and handed over to the local official Li Tsuen-kwang who at once put him in handcuffs. The next day this official examined Ho and tried to find out from him where the missionaries were hiding, but he refused to tell. This made the Magistrate very angry, and he ordered him to be beaten with the bamboo. He still refused to say where the foreigners had gone, and while being beaten the underlings of the Yamen and bystanders ridiculed him saying, "doesn't it hurt?" "you'll soon be in heaven." He was beaten with over a 1,000 strokes, and then when nearly insensible, was thrown into prison, still wearing his handcuffs; and in addition his feet were put in wooden stocks. Another Christian happened to be in prison at the time and attended to his wants, but he was only able to take a little water, and on the fourth day death happily put an end to his sufferings. He was the first Martyr—as he had been one of the first converts—in Hsin-chou.

Ang-hsu-ken (50 years of age) and Chang-ling-wang (16) also retreated with the missionaries to their hiding-place. The latter was not a church member, but had acted for some time as

a servant to the late Miss Renaut. These two were advised to return home as the provisions of the party were diminishing, and there was little or no prospect of their being replenished. They started on their journey, but had not gone far, before being arrested and examined by Boxers. It was soon found out who they were, and they were both condemned to death. The elder man pleaded for the life of his young companion, and begged that he might be allowed to return. But the lad stoutly refused to leave his friend, and they were both hacked to death and their remains burnt.

* Si-er-mao (32 years old) lived only 10 li from Hsin-chou and was well known in the neighbourhood as a Christian, as he was always preaching to his heathen neighbours. He was therefore one of the marked men and on July 13th was arrested and bound by the Boxer of his own and the neighbouring villages, and taken to a temple where he was ordered to kneel and "kowtow" to the leader. This he refused to do, saying he was a child of God and would not kneel to devils. This made the Boxer chief very angry, and he ordered his followers to beat him with sticks. At once he was knocked down and beaten while on the ground, but still he refused to kneel. His hands and feet were then tied together behind him, a pole was passed through, and slung in this way, he was carried to the boundary of two villages and here hacked to death with swords. Having heard Si often speak of the *doctrine of the resurrection*, and fearing there might be some truth in it, and that he might come to life and do them harm, they cut across the soles of his feet, before burying him in a ditch that was near at hand. On the same day Chang-Tao (47) and Si-hwa-yu (68) were arrested and taken to the village temple, tried and condemned to death, unless they would recant. This they refused to do, and were then taken to the spot where Si-er-mao had been murdered and were again urged to leave the church. They still declined to do this and were immediately cut down and killed. As a favour their relatives were allowed to take away the remains for burial, but they were not entered in the family churchyard. A few days after, Chang-Tao's mother (70) and daughter (11) found it necessary in consequence of the threats of the Boxers to leave their home and seek refuge with friends in a village near by. But no one would take them in, as they were connected with Christians. At a loss to know what to do, they were returning to their own village when they were met by a band of Boxers who arrested and took them to their chief in Hsin-chou to ask for instructions as to their fate. The answer soon came; "kill them where

* Stories of special interest are marked by an asterisk at the beginning.

arrested, " and they were accordingly taken back and murdered near their own village. Cheo-chi-cheng (30) was employed in a boot-shop in Hsin-chou. The same day that the missionaries fled, he took his wife and child to his mother-in-law's village for safety. Not long after he was arrested there by the local Boxers and beaten till he was insensible. They then searched his clothes and finding that he had on his person a copy of the New Testament, decided to burn him. For this purpose they made every family in the village contribute a bundle of millet-stalks with which the fire was made, and he was thrown on and burnt to death.

Wang Cheng-pang (50) was well known as a Christian, so when the trouble broke out he had to flee with his wife and family. He then took them to a waste place in the open country, and then thinking they would be safer if he were not there, left them with the intention of going to a distance. But before he had gone very far, he was recognized by some of the neighbouring village who were watching their crops and they immediately set upon him with stones and beat him till he was insensible. Finding that he was not dead, they then knocked out his brains with their reaping hooks. No other member of the family was injured, as they all managed in one way or another to escape.

When the missionaries fled on June 29th, they rested at noon at the house of a Christian named Chang Chih-kweh who welcomed them warmly, and did all he could for them. A few days after, when they were settled in their cave, he went to visit them, but was arrested on his way by the villagers of Fu Chia-chwang, who long before the Boxer outbreak had been the bitter opponents of their Christian neighbours, because they would not subscribe towards the local theatricals, or the upkeep of the temples. That same day the Boxers from Hsin-chou arrived at the village on their way to seek the hiding-place of the foreigners and demanded that Chang should be their guide. But he stoutly refused to shew them the way, even though he was threatened with death. His persistent refusal so angered them, that they set upon him with swords and sticks and he was slowly done to death.

*One of the saddest, and perhaps, brightest cases is that of Chao-hsi-mao (30); his mother (57); sister (36) and wife, (only 19 years old). Being a prominent and well-known Christian, he was advised by his friends to leave his own village and flee. This he refused to do, and in July all four members were arrested by the Boxers, and their house and all their belongings burnt.

They were then bound and taken on a cart to the Boxer chief at Hsin-chou, to ask for instructions. He said: "I don't want to see them; take them back and kill them where arrested." While on their way back, they all joined in singing the hymn: "*He leadeth me.*" Arrived at a vacant spot outside their own village, they were taken down from the cart, and the man was first beheaded with the huge knife generally used for cutting straw. Still the women would not recant, and the old mother said: "You have killed my son, you can now kill me," and she too was beheaded. The other two were still steadfast, and the sister said; "My brother and mother are dead, kill me too." After her death there was only the young wife left, and she said: "You have killed my husband, mother and sister-in-law, what have I to live for? Take my life as well." Thus, all four sealed their testimony with their blood. In addition to the foregoing fifteen, one other was killed by falling over a precipice, while fleeing from the Boxers, so that Hsin-chou has now the honour of possessing a martyr-roll of sixteen "valiant" saints.

The next station north of Hsin-chou is Kwo-hsien, but here only one man, Chang-kwei (29), was killed, so far as is known. Though only an "enquirer" he was evidently well-known as a Christian, and was sought for by the Boxers. He managed to escape from his own village, but was caught in a neighbouring one and at once killed.

Forty li north of Kwo-hsien, is Tai-chou, and the number of Christians killed there would have been much greater had it not been for the energetic action of the Men-shang (attendant) of the local official. Among those who suffered was the mother of Chen-Chih-tao (50). When the Boxers rose the whole family had to scatter, but the mother not being able to go far, was the first one to be found, and she was discovered in a neighbouring temple, where she was hiding. At once the Boxers set upon her with swords and hacked her to pieces. Soon after Chen-Chih-tao, his father and brother, were found and taken to the same temple. To prevent them from running away, the soles of their feet were burnt with hot irons, and then they were taken on a cart to Tai-chou, where they were to be tried by the Boxer chief. The Men-shang above mentioned having heard of what was taking place, waited till they were passing the Yamen and then rushed out with Yamen runners, rescued the three men and kept them in the Yamen till the trouble had blown over. In this way this man saved the lives of more than ten Christians, himself taking the responsibility, as his chief appears to have been a man without any stamina. In all the accounts received, nothing is more evident than that the local officials could protect the Christians when they wished; and that when they presented

a bold front to the Boxers, these braggarts and cowards were easily overawed.

* In the case of Wang-shih (50) who was but an "enquirer," the Meng-shan was unable to interfere, as the father of his accuser was a well-to-do man with some local influence. As early as July 3rd, Wang-shih was attacked in his own house, and one of his hands severely injured. He was taken to the official and accused of injuring his neighbours. The official asked what evidence they had to produce, and one man at once spoke up and said: "My illness has been caused by him, and unless he is killed I cannot get better." The magistrate then asked Wang-shih by what methods he injured people and made them sick, but he did not make any reply. He was then ordered to be beaten several hundred blows with the bamboo; and after being beaten was being led away to prison to await further evidence, when the Boxers suddenly rushed upon him and dragging him away from the Yamen-runners, took him outside the city to kill him. Arrived outside the East Gate, he was first set upon by the would-be sick man, who thrust him through the abdomen with a sword. The whole crowd of Boxers then attacked him, and he was literally cut to pieces.

The terror in which even the people connected with Christians lived during the time the Boxer power was at its height, is illustrated by the case of Cheo-feng-hsi (47). He was part proprietor of a shop in the city of Tai-chou itself, and fearing lest he should be arrested, he attempted to escape, climbing over a wall. Unfortunately he fell and broke his leg and was carried by his assistants to the shop. His partners fearing it should be known that they had a Christian there, urged him to poison himself by taking opium. This at first he firmly refused to do, saying, "If you don't want me here, hand me over to the Magistrate; or even to the Boxers themselves." But they were much too afraid to adopt either of these plans, and finally either poisoned him, or else compelled him to commit suicide by taking opium.

In a village not far from the city lived Tso-hung and his family. On the outbreak of the persecution they all had to flee and scattered in various directions. His wife, mother (90) and daughter (10) hid in an old graveyard, but were found by the Boxers who were going to kill them, when some friend rushed to the city and informed the Men-shang. Without waiting for his horse, he immediately went out with his attendants on foot, rescued the three women and arrested the Boxer leader. Unfortunately, the little girl had been so injured by the harsh treatment she received at the hands of the Boxers, that she died soon after, thus raising the martyr-roll of Tai-cheo to four.

*Fan-si-hsien is a small town 130 *li* to the north-west of Tai-cheo, and the events which happened there afford further evidence of the influence of local officials and their power either to protect the Christians or leave them to the mercy of the Boxers. Missionary work had only been carried on in this town some four or five years,—a missionary, perhaps, visiting it once a year. There were already quite a number of “enquirers,” who though not baptized were recognised by their neighbours as Christians. A small house had been taken as a chapel and an evangelist placed in charge. On Sunday, July 1st, a fair number met for worship as usual; notwithstanding the drilling of the Boxers and the many wild rumours. The evangelist Cheo-yung-yao had previously been advised to leave and go to his home, but he said he had been appointed to that station and would not desert his post. As things became more threatening he even sent in a petition to the Magistrate saying that if the Christians were in fault, he was to blame, as he had taught them the doctrine. He asked, therefore, that he might be punished in some way to appease the anger of the people, and allow the others to go unmolested. To this petition the official gave no heed, and the Boxers evidently knew they had a free hand, for the storm burst suddenly on the little band on Sunday, July 1st, after the service. The mob first attacked the chapel, breaking both the doors and windows and then set fire to the place. They then sought and caught the evangelist, dragged him to the main street and there beat him until he was unconscious. Regaining consciousness, he attempted to rise and was partially kneeling when one cried out, “See, he is praying even now. Drag him to the fire.” Immediately some of the bystanders caught hold of him and pulled him towards the burning chapel; but he said: “*You need not drag me, I will go myself.*” He quietly walked to the chapel and entered the burning building, and almost immediately the roof fell in; death must have been instantaneous. But the mob was not satisfied and sought everywhere for the Christians. Kao-chung-tang (44) was caught on the street, beaten till nearly dead, and then thrown on the smouldering ruins of the chapel. He was still conscious, and after a time begged the bystanders to give him some water. “Do you want hot or cold?” asked one man. “See, I will give you some lukewarm,” and then he offered him some filth to drink. “Others,” said he, “would not even give you that.” Among all the crowd there was not one that took pity on him, and the poor fellow lingered on till the next day.

Hsu-yen (36) and Li-chung (32) were both at the service on that fateful Sunday, and when the riot began, fled outside the city, but were caught, bound and beaten, brought back

to the city and thrown on to the burning ruins, where they perished.

Not content with what had been done in the city, the Boxers then turned their attention to the villages. The home of Liu-tsū-hen was one of the first to be attacked, and the house was destroyed. All the members of the family escaped for the time being, the wife going to her mother's home in a village near at hand. The Boxers of that village hearing of her arrival immediately sought her, and she had to flee a second time and hid in a field of wheat. There she was found and caught and it is said she was stripped of her clothing and bound and taken to the city, her captors beating her as they went along. Arrived at the city she was thrown on to the smouldering ruins of the chapel, where she was left by her tormentors, who soon afterwards scattered. Finding herself free, she managed to creep out of the ruins and had passed the city gate and was making her way home, when she was caught again by the Boxers, brought back and a second time thrown on to the ruins. This time they did not leave her, and as by night time she was not dead, they took a cord and strangled her. Notwithstanding all her suffering it is said she remained steadfast to the end.

* In another village the house of Kao-lien-teng (50) was attacked and burnt. He himself was at once arrested and taken to the city where he was tried (!) by the Boxers. He was asked, "Why did you enter the Church?" "Because it was good." "Why, then do you injure people?" "I do harm to no one," he replied. "Well, if you will leave this foreign sect and worship Buddha, we will not harm you." To this he made no reply, and they cried out: "This man is not willing to repent, throw him into the fire." He was then dragged to the chapel and thrown on to the smouldering ruins, and perished. His wife fled, and managed to reach her sister's home; but was there arrested and brought to the city. She was taken to the Yamen; but the official would have nothing to do with the case, and she too was burnt to death in the same place as her husband. The eldest son (22) was arrested while fleeing, and taken to his village and burnt in the ruins of his own house. His wife (19) fled and hid in a cave, but was found and immediately stabbed through the abdomen, and then buried before she was really dead. The second son (14) fled from village to village pursued by the Boxers, and was eventually taken in and protected by an uncle. He was so much frightened, however, that he was never himself again, and gradually wasted away, and died in a few months. Thus, of this family of seven, five have laid down their lives for the truth, and the two remaining are a girl of seven and a boy of four.

The above are only a few examples of the sufferings of the Christians in Shansi and of the noble manner in which they witnessed for Christ in the face of the most cruel deaths.

III. Peking and Chihli.

Lastly we will give some account of the sufferings of the Christians in Peking and Chihli. I will avail myself here of a narrative, which at Mr. MacGillivray's request, Miss G. Smith of the London Mission in Peking (now Mrs. Biggin) sent him last year. She writes :

*One of our most promising school girls, the daughter of Shao Hsing-sheng of Yen San (who with his wife was murdered) was married to a young preacher Chang. They first came to the Methodist Mission, but Mr. Chang evidently did not think the compound safe, so he removed his wife to his adopted father's house. He left her there for a short while and during his absence the landlord turned her, her baby and her old blind mother-in-law out of the house. As she slowly went along, guiding the steps of the poor blind mother, and wondering where she should go, she was seized by a Boxer who fortunately was not armed. He took her by the sleeve of her loose dress and said : "Follow me !" She was compelled therefore to leave her blind mother and follow his rapid foot-steps. When they had gone some distance, he had a Boxer-fit, throwing himself on the ground in a paroxysm of rage. He foamed for a short while, then arose and said, pointing a stiff finger at her : "You erh-mao-tzu, I will kill you." Upon arriving at a place close to one of the city-gates, she saw about fifty armed soldiers guarding the gate, and not far away, there were the corpses of about seven Christians who had been hacked to pieces near the spot. She thought, this is one of the places where they kill the Christians. I am going to be killed. "O Lord Jesus" she prayed, "give me courage to witness for Thee until the end." The Boxer who had brought her there said, "Are you a Christian?" She replied, "I am." "Of what Church?" "I am a Protestant." He then placed a stick of incense in her hand and said : "Burn this to the gods and your life will be saved." She replied firmly : "Never." The crowd who had gathered around, began to jeer and laugh at her and said : "Kill her, kill her, and see if her body will rise again and go to Jesus Christ." She turned upon them and said : "My body cut in pieces will remain scattered on the ground, but my spirit will escape you and rise to God !" She heard the soldiers exclaim, "How bold she is ! She is not a bit afraid to die." The Boxer then started off somewhere to fetch his knife. One of the soldiers then called out, "You

hateful Christian! You ought to die, but what would your poor infant do? Quick, run for your life!" She tried to run, but her knees trembled, so that she could hardly move. The soldiers urged her and she managed to escape, before the Boxer came back. She found a hiding place in a filthy little corner of a lonely spot, and half kneeling she passed the night. In the early morning she observed the light of a lantern flickering to and fro, as though the owner was searching for someone. She hardly dared to breathe, but as the light drew nearer, she saw with joy that it was her husband. He had been seeking her since noon the day before. They succeeded in getting a cart and leaving the city in safety. They went to a little country-village and there they bought their safety by paying a large sum of money to the villagers not to betray them. Mr. Chang was very much concerned about his old blind mother left alone in the streets of Peking, so after ten days he decided to return to the city and look for her. He arrived here, was seized by the Boxers and murdered with one of our dispensers. Their hearts were cut out and offered to the idol. The dispenser leaves a wife and four small children who are all here with us.

The life of another of our married school girls was saved by her husband in a curious way. In a very unfrequented spot he built a little stone-hut leaning against a blank wall and looking as much like a heap of ruins as possible. The hut was about six feet high and four feet square without door or window. When he had placed his wife and child inside he closed the opening by which they had entered with bricks, only leaving a small hole, large enough to pass a little food and water through. Here they remained for six weeks in the hottest part of the year and they both suffered unspeakable misery. The husband at the risk of his life, crept backwards and forwards with food and water, but the supply was always scanty, and sometimes he was unable to come twenty-four hours together. The poor little baby lived to leave its close prison, but died soon afterwards as the result of semi-starvation during so many days.

*A dear old Christian named Chiang and a member of our Shih Pa Li Tien Church (60 years old) took refuge with us at the Methodist Mission. He was a great Bible student and had always led a really consistent Christian life and was therefore much respected by all. He was restless and unhappy at the Mission, as his youngest and favourite married daughter was still in the country, and he feared for her. At last he decided to leave his safe shelter and go and see how his daughter fared, and nothing *we* said, could turn him from his purpose. The

first opportunity that occurred, he slipped away and this was the last we saw of saintly Mr. Chiang. On his way to his country home, he was betrayed by a woman, who pointed him out as an "erh mao tzü." They seized him and told him that he must die. "Very well," he replied, "but first give me a little time to pray," and falling on his knees he began "Father forgive them," but his prayer was never completed. The cruel knives descended on the aged kneeling figure and he was hacked to pieces.

A Christian named Wen, his wife and daughter, and another Christian and her baby were seized by the Boxers and taken before Prince Chuang. The baby was an engaging little fellow and won the hearts of some of the Boxers, so the mother's life was spared, for his sake. A servant of a big official who was present at the trial, swore that Mr. Wen was not a Christian, but only a respectable carter, whom his master knew very well. His evidence was accepted and Wen and his family were released. As they left Prince Chuang's abode, Mr. Wen was again seized by Boxers, but the rest of the party managed to escape and took refuge in the country, where they found a safe hiding-place, till the troops came to Peking. Mr. Wen's head was shaved by his captors, he was loaded with chains and in this sad plight was led from village to village by his captors, who stated that he was an "erh mao tzü" whom they were taking to Peking, but they lacked the necessary funds. While a collection was being taken, he was hooted and jeered at and tormented by the crowd of villagers, who had gathered around him. When a sufficient sum had been levied, the show moved on to the next village. When news reached his captors that the allies had reached Peking, they took to their heels and ran away. Mr. Wen followed their example, but ran in an opposite direction and at last reached the capital.

*One of our Church members, so Miss Smith continues, a man named Tung, was asked by another Christian to flee with him to the Northern hills. Tung replied "The Lord is able to keep me safe here in the city, if it be His will that I should live; therefore I would rather remain at Peking." He did so and a few days after he was caught by the Boxers, who cut his throat in a brutal manner and left him for dead by the side of the road. His mother and brother who were heathen, found him and carried him outside the Chien-men. Here they erected a matshed and gradually nursed him back to life. But before the wound in his throat had healed, the Boxers like bloodhounds were on his track once more. He implored his mother and brother to flee, while there was time. He said "You are heathen, why should you perish with me"? As they refused to

go, he decided to die himself and thus leave the way clear for them to depart. They approved of his decision and purchased three kinds of poisons, all of which he took without any ill effects. The Boxers had by this time arrived at the little hut, so with an imploring look at his mother to flee, he took a large knife and inflicted a fearful wound on the other side of his throat, opposite to the one which the Boxers had previously cut. They thus found him apparently bleeding to death. They carried him to Prince Chuang, where so many Christians were tried and condemned to death, but decided when he got there, that he was as good as dead already; so he was just thrown out on a heap of stones by the roadside. He lay there insensible till midnight, when he came to himself, and found the new and the old wounds in his throat had stopped bleeding. Finding he had strength to crawl, he dragged himself to a little retreat outside the city gates. In a day or two the allies entered Peking and he was discovered by a European soldier. Then Mr. Tung pointed to his throat and said "Boxer" in English. The soldier understood and very kindly assisted him into the city, where his friends nursed him until completely well. He has lately been happily married, to a very nice girl who loves him all the more for what he has endured, in spite of two hideous scars, which stand out in livid ugliness on his poor throat.

* The following are some specimens of the Methodist Martyrs as reported by Rev. J. Hedley of the English Methodist Mission in Tientsin, in a letter to Mr. MacGillivray :

Chang An, a steward,* was taken by the Boxers who demanded, that he should recant and worship the idols. He replied : "I will not, you can do as you please with me, but I will not deny the Lord." He died under the sword.

Tou Tang, a faithful intelligent Christian had poor eyesight. When his friends urged him to make his escape, he said : I cannot flee : I shall be taken." The Boxers gave him an opportunity to recant and save his life. He firmly refused and early in the morning they took him out and slew him.

Mrs. Yang, a pale, delicate, timid woman with her two little girls was taken by the Boxers, then released. She fled to relations in the mountains and was taken again. They tried to make her recant and worship the idols in the temple, to which they took her. An attempt also was made to compel her to marry one of their number and thus save her life. To all these demands she opposed a firm denial, and herself and daughters were cut down with knives.

Liu Ming-chin, a chapel-keeper, was bound to a pillar in the temple of Yü Huang. He kept preaching to his persecutors as

he was bound, realizing that the word of God was not bound. One of the Boxers in a rage cried: "You still preach, do you"? and slit his mouth from ear to ear.

A Bible-woman, named Wu, was taken to the same temple and bound to a pillar. She was beaten across the breasts, but never uttered a cry. Then a bunch of lighted incense was held to her face, till all the flesh was burned off. Then her feet and hands were cut off. Finally she was carried out of the temple, hacked to pieces and burned.

A school boy, named Wang Chih-shen, was taken. He could save his life by worshipping some tablets. The village elders even begged him to do it, saying that then they could secure his release, but he refused saying: "I can't do it. To say nothing of disobeying God, I could never look my teacher in the face, if I did it." So he died.

In the Tsun Hua region, one hundred and seventy-eight perished for their faith. Many of these were tortured, as only heathen Chinese know how to torture. They now wear the Martyrs' Crown.

In the Kaiping region, forty five Christians were murdered. A father had seen his son, seventeen years old, beaten to death for not recanting, and he himself refused to recant. Beaten and bruised, he was appealed to three times: "Will you recant now?" "No! No! No! not if you kill me!" Then he was thrown into prison as an obdurate fellow, not fit to live. He was rescued long after by Russian troops.

I will now close this "string of Martyr stories" by three touching cases, reported by Dr. Arthur Peile of Tsangchow (L.M.S.) and handed in to me by Rev. W. N. Bitton of Shanghai (L.M.S.). Dr. Peile writes:

(1) Our courier, a fine little fellow called Fan, who had carried our letters between Yensan, Tsangchow and Tientsin for a long time, and who was the soul of honesty, thoroughness and loyalty, was one of our heroes. He was remarkable for his freedom from the national characteristic of greed and has often refused extra pay and 'tips,' on the ground that he had done nothing to deserve them and didn't need them, in his case a final refusal and not mere politeness. He was caught by the Boxers and placed in a deep hole, dug for the purpose, standing upright, but with his head above the level of the surrounding ground. Earth was filled in up to his knees and he *was asked to recant, but refused*. Then to his hips, while he still refused. Then to his chin, and a last offer of life and liberty was made, if he would but deny his Master. The brave fellow still refused and was thereupon buried alive.

(2) Our young Tsangchow preacher was another victim. He was seized in a distant city by men, who had heard, that he was a preacher of the gospel. This charge he did not attempt to deny, but stood boldly for his faith. They cut off one of his ears and said mockingly: "Are you a preacher now?" "Yes" he replied, "I am, and if you will listen, I will preach to you." They killed him on the spot.

(3) Our old Yensan gate keeper was another, whose death story has been ascertained. The Boxers told him to sing and let them hear his skill at it. There, with the Boxers, sword in hand, standing around, he started in his none too tuneful voice: "He leadeth me, O, blessed thought." They told him to go ahead again, and he then sang: "Heaven is my home," to the tune "Home Sweet Home." Think of the strange wonder of it all, and the revelation in this Chinese town of the sweet light of Heaven and the dark cruelty of Hell. He sang brightly to the end and, after a round of applause, they did their worst and sent him into the presence of his waiting Lord.—

Burning alive, beating to death, dismemberment, disembowelling, drowning, snipping to pieces under a straw-cutter, throwing from a precipice, saturating with oil, and burying alive, such are some of the chariots, which bore our brethren and sisters aloft to glory.

Conclusion.

In concluding this short review, let me point out a few lessons from the facts presented to you in this Paper. The fact that so many Chinese, whilst having *an opportunity to save their lives by recanting*, preferred *rather to die for their Lord*, is to me an irrefutable proof of the adaptability of Christianity to the Chinese race. It proves beyond doubt, that the Chinese also are able to become so thoroughly convinced of the truth of the gospel, that they will sacrifice everything for the sake of it. This fact should be *most encouraging* to all who are interested in the evangelisation of the Chinese, for it is the clearest justification of the endeavour to bring the gospel home to their hearts. The fact that thousands of Chinese died for Christ, must for ever silence the malignant accusations of those critics, who maintain, that all Chinese Christians are rice-Christians, that is to say, that they are hypocrites, who only profess Christianity because of worldly advantages. The noble army of Chinese martyrs *for ever refutes this violent charge*. But more: the fact that the soil of China has been sprinkled with the blood of so many martyrs, contains an exceedingly great promise for the near future. God, the living God, has been *the silent witness of the death of all these*

martyrs. Their blood cries to heaven, louder than Abel's blood, and it cries not for vengeance, but for mercy, for mercy upon their countrymen, who are still sitting in darkness. How many died with the Saviour's words on their lips, "Father forgive them, for they know not what they do!" And God will hear this prayer; yea, I believe that the rapid increase of inquirers in all the 18 provinces and that the urgent appeals going out for more labourers are already, in a mysterious way, some fruit, some result of the sacrifice of those martyrs. And we shall receive greater blessings, friends, if we are faithful. But one thing seems necessary to me, if we desire to reap the full harvest growing out of the seed of the martyrs' blood, that is, we should not allow the world to trample down and quickly oblivate the memory of these martyrs, but we should keep their heroic example prominent before the eyes of the whole Christian world, and especially before the native Church of China, so that many may be blessed thereby. Therefore I will conclude this paper by asking your earnest and continued prayers and your active and energetic co-operation for the *Martyrs' Memorial* to be erected in this city. Let us not light a lamp and put it under a bushel. Let us erect this Memorial on a spot where it cannot be hid.

And let us remember this Martyrs' Memorial in our prayers :

(1.)—That it may be an acceptable *thankoffering* unto God who enabled his servants to glorify him by such a death, and that Christ our Saviour, may be greatly honoured thereby.

(2.)—That the faithful *testimony* of the Martyrs in China, both foreigners and natives, may through and in this Memorial Building be worthily *perpetuated*.

(3.)—That all who come in contact with this Memorial, whether in working for its erection or afterwards in visiting the Building and attending the meetings held therein, may receive an *abiding Blessing*.

(4.)—That especially the *Native Church* of China may be stirred thereby to new endeavours to witness for Christ amongst the millions of their countrymen with a true *martyr spirit* faithful unto death.

(5.)—That the Building may serve to exhibit the essential *Unity* of all Evangelical Missions, and that the coming of the Kingdom of God may thereby be hastened.

(6.)—That it may please God, our Almighty Father in Heaven, to make thousands of Christian hearts all over the world willing, earnestly and faithfully to *pray* for this work and to *contribute* towards it according to their ability. (Matth. VII, 7-8. John XVI, 23-24).

SOME NOTES

ON THE PROPOSED

MARTYRS' MEMORIAL FOR CHINA.

Two hundred and twelve Foreigners belonging to *Protestant Missions* (159 men and women and 53 children) and several thousand Chinese Christians lost their lives by violence *in the service of Christ in China*. "These are they, who came out of great tribulation." "And white robes were given unto every one of them." "Behold, we call them blessed which endured!" For them to die was gain.

To honour the Saviour, for whom they died, to keep their memory ever fresh before the church of China and to perpetuate their faithful testimony, the missionaries of China desire to erect a worthy Memorial for them. Shanghai being the commercial Metropolis of China, where every year hundreds of thousands of Chinese from all parts of the empire pass through, it has been decided to erect the Memorial in this city as at the main entrance-gate of China, where it will be *most prominent* and *most useful*. The principal feature of the Memorial will be an *assembly hall*, accommodating from 2000 to 3000 people, to be used by large Christian Conferences, gathering from all China, and for Evangelistic Meetings. If *sufficient funds* are contributed, it is proposed to combine with the Hall suitable *offices* for Bible- and Christian Tract-Societies, Educational Association, Translation Department and Dépôt of the Diffusion Society, and perhaps also a Missionary Home, thus making the Memorial to be a "*Chinese Exeter-Hall*" and "*Missionary Union Centre*" for the whole Empire. A representative Committee has been formed in Shanghai of which the Rt. Rev. Bishop Graves is the chairman. The permanent Board of Trustees for the Memorial will be elected by the next General Missionary Conference, at the Centenary in 1907, when it is hoped the building will be ready, being at the same time a real *Ebenezer*, a thankoffering to God, for 100 years of Protestant Missionary work in China.

Considering the high prices for land and building material in Shanghai, the Committee think, that about £50,000 will be needed, which compared with the cost of similar institutions in other lands, is, after all, not too large a sum for the religious headquarters of an empire of 400,000,000 people. The evangelical Christians of *all lands* and *all denominations* are asked to contribute towards it, and thus it will be a "*Sermon of Stones*" on the great theme of *Christian Unity*. *Contributions should be sent to the General Treasurer, E. S. Little, Esq., 12 Kiukiang Road, Shanghai, or in other countries to Treasurers nominated there.* The General Secretary, Rev. D. Macgillivray, who is now on a visit to the home-lands in the interests of the memorial, may be addressed c/o J. Copland, Esq., 27 Paternoster Road, London, or c/o American Bible Society, New York.

TESTIMONIES OF SOME LEADING MISSIONARIES ON
THE VALUE OF THE MEMORIAL.

Rev. Dr. GRIFFITH JOHN of Hankow (since 1855 in China) writes: "I am entirely in favour of the Building idea as by far the most appropriate as well as the most useful. There can be no doubt as to the best place, i. e. Shanghai. I shall consider it an honour to have my name connected with this splendid attempt to perpetuate the memory of the Christian martyrs. There is no fear as to the money."

Rev. Dr. ARTHUR SMITH of Pang-chuang (since 1872 in China, author of "Chinese Characteristics," "Village Life in China," "China in Convulsion," "Chinese Proverbs" etc.) writes: "There is no doubt in my mind, that *this plan is of the Lord*, and that it will be enthusiastically taken up by the missionary body all over the empire, as it certainly deserves to be. The advantages of such a central head-quarter are in part obvious, as mentioned, but there will be others not at first seen or thought of. It will embody and prove that *Unity, which must be the note of the triumphant Missionary movement of the twentieth century*. There is no question as to the location, which *must* be at the centre, which is and will always be Shanghai. *Fifty years hence* this building will be the feature of missionary life and activities in China and the wonder will be, why it was not thought of sooner!"

Rev. Dr. TIMOTHY RICHARD, D.D., LITT. D., (of the Soc. for the Diffus. of Christian and General Knowledge; since 1870 in China) writes: "The Martyr Memorial furnishes us with a grand opportunity of showing our unity in life as well as in death. Each Mission finds it necessary to have central offices to work from, as in London, New York or some other city. All the missions in China would find it an immense convenience, if we had *one central building*, where the *common needs* of the missions could be attended to. If it could be made into an occasion of unity, cooperation and some common organisation of the now independent forces in China, it will not only commemorate the noble life and death of our beloved martyrs, but will also be a new and important *event* in the progress of the kingdom of God in China."

Rev. W. S. AMENT, D.D., Peking, (since 1877 in China): "I should be very glad to see the memorial erected which you propose. . . . I feel sure all here would be glad to lend a hand to the enterprise."

Rev. H. V. NOYES, D. D., Canton (since 1866 in China): "It is a noble object which should appeal to the sympathies of Christians *everywhere*. I wish the committee all success."

Rev. F. BROWN, F. R. G. S., Tientsin: "I shall be glad to do anything I can to further the scheme."

Rev. P. S. PRICE, (Southern Presbyt. Mission): "An admirable plan, happily conceived and well thought out. Plan in faith and *hope for great things in not far distant future*, and have the audience room at least for 2000."

Rev. JAS. J. MEADOWS, C. I. M. (since 1862 in China): "The proposed Martyrs' Memorial and its particular form heartily recommend themselves to me.

ARCH. ORR-EWING, Esq., C. I. M., Kiukiang: "I heartily approve of this scheme. . . In order that we may impress Christian friends in other lands with the *importance of this scheme*, it would be well, that China missionaries should themselves contribute. When we have done our duty, then we are in a strong position, to appeal to others."*

Rev. H. W. LUCE, Tengchow: "The reasons, that appeal to me most, are: 1. A perpetual witness to the world, that China has a martyr church. 2. A perpetual manifestation of the essential unity of the Christian church."

Rev. WILLIAM DEANS, Ichang (Church of Scotland): "I shall do my best in China and in Scotland, to further the completion of this scheme."

BISHOP INGLE, Hankow (Prot. Episc. Church): "I heartily approve the general scheme."

Rev. JOS. ADAMS, Hanyang (Americ. Baptist Union; since 1875 in China): "I shall be glad to help on the suggestion by all the means at my disposal."

Rev. THOMAS BRYSON, L. M. S., Tienrtsin: "I heartily approve. May your faith be rewarded."

Dr. E. H. EDWARDS, M.B., Taiyüan-fu, Shansi: "I shall be pleased to join the committee and do what I can to forward the scheme."

Rev. LOUIS BYRDE, (Church Missionary S.) Kueilin, Kuangsi: "Do not be persuaded into a smaller endeavour. The cause, both past and future, is worthy of the best."

MONTAGU BEAUCHAMP, C. I. M. "Surely such a sacred cause should help to the great end of *making Christ's church in China one.*"

Rev. J. W. STEVENSON, Deputy Director of the C. I. M.: "I think the scheme proposed in this circular admirable, and I trust the Committee will be successful in carrying out their wishes to the fullest extent.

BISHOP SCOTT, S. P. G., Peking: "I hope for the sake of the many, who are keenly interested, and who will benefit by such an institution, that much success will crown your efforts."

Rev. G. GOODRICH, D.D. of Tungchow, near Peking (since 1865 in China): "I am wholly in favour of the Memorial Building proposed. I approve of the building as a sentiment. I also approve of *making it in the highest degree useful*. I shall follow the work of your Committee with great interest, and I trust the work may be carried through to a splendid consummation."

Rev. C. W. MATEER, D.D., LL.D., of Tengchowfu, (since 1863 in China): "The project of a Martyrs' Memorial has interested me not a little.

*We are obliged to Mr. Orr-Ewing for a contribution of 2000 Taels. Altogether contributions amounting to \$8000 (Mex.) are promised so far (beginning of December) by the missionaries of China, but the Subscription lists for China have only just been sent out.

The brave men and women who gave their lives for the cause of Christ in China deserve it all and far more. It could take no better form than that of a Memorial Building erected in Shanghai. Though not the scene of the sacrifices, Shanghai is the most conspicuous and important centre of trade and influence in China. Such a building as is proposed, while it would commemorate to future generations the splendid consecration of the men and women who gave up their lives for China in 1900, would also add to the prominence and dignity of the missionary work, and at the same time serve as a general missionary head-quarters, thus rendering substantial aid in furthering the general work of missions. I will do all I can to further the object and will subscribe according to my ability."

ONE HUNDRED AND FIFTEEN MISSIONARIES of 25 different Societies signed the following resolution at Kuling, "We Protestant missionaries and others, assembled at Kuling during August 1903, heartily endorse the proposed scheme for a Martyrs' Memorial for China and promise to support the same as far as possible." Similar resolutions have been passed by the missionaries assembled at Mokanshan near Hangchow, by the North Kiangsu Mission of the Southern Presbyterian Church, by the Central Conference of the Methodist Episcopal Church in China (assembled in Nanking, representing five Conferences), and by the Executive Committee of the China Missionary Alliance.

After considering all these testimonies, will you, Christian reader, not help us also, to build in the Far East this "house of prayer for all the nations" (Mark 11,17)?

Shanghai, 24a Nanking Road,
December, 1903.

P. KRANZ, Pastor.
Acting Secretary in China.